266 harangues concerning their valor, as night fell they were reeling and their eyes rolled in their heads. They began to sing and dance and howled with such fury and hatred that I was completely terrified. [216]

If there is anything capable of saddening the Caribs it would be not being able to kill an Arawak, because they can neither become [534] captains nor be respected except by this feat towards which all their thoughts are directed and channeled. [317] The Arawaks are their chief enemies towards whom they are relentless and for whom they want to be living tombs (i.e. whom they want to eat alive). I think that when they catch them they do not change their attitude; they enslave only the women and children. [223] They call Christians 291 disguised enemies because our clothes are not so well-fitting and natural as their own, for they are as naked as the hand. All of them are naked, men and women, old and young, without being embarrassed by their shameful parts which are no better concealed than the rest of them. [223] When they see a sailing ship off Marie-Galante they utter a loud, high-pitched scream to warn those who are in the carbet. [125]

411 The boutou is the club of the Caribs which serves them as a sword. It varies in length according to the man who carries it. If he is a captain he carries a very thick and long one, and if he is an old man it is of lesser size, and so forth. The wood of which it is made is so hard and so heavy that it sinks in water like iron. Judge what kind of a wound it makes when a man is struck on the head by a powerful Carib. However, I have seen one who was struck but not killed, and having recovered he became insane. [94] The Caribs bring large oyster shells from South America which they crush into a powder and fill the carvings on their clubs. I don't know what ingredient they mix with it to make it hold fast. [436] The clubs have small carvings [531] which are not displeasing. [267] Men fasten stones, as long as sharpening stones, at the end of their clubs and here they rattle, making a sound like fighting crickets. [445]

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301 two plates. These leggings are very much prized by the girls and [554] women because they are an infallible mark of their freedom; the slave women never wear them. Nevertheless, they are inconvenient and painful; when water gets these leggings they tighten so much that the women sometimes weep because of the pain it causes them.

9. Carbets, Houses, Beds, Pirogues, and Canoes

342 Concerning the dwellings, the houses or habitations of the Caribs, each family forms a settlement. The father of the family has his house, where he lives with his unmarried children [the young unmarried men]. The wives and all their unmarried children [boys and young unmarried women] live in their own houses around that of the father. These houses have no ceiling under the roof and are separated into two or three rooms. One is used for eating, another for sleeping and to receive guests who wish to visit them. Some have a special room where they put all the caconnes, that is to say, precious things like bows, arrows, clubs, axes, billhooks, and knives.
415 They also add their hammocks and their small baskets, where they keep their mirrors, scissors, necklaces, and chains of glass beads—in a word all their ornaments.

The other utensils used for eating and drinking are kept in the kitchens. These consist of small earthenware jars; canaris, which are large jars used in making ollicou; and some other small vessels which they call coui. The coui are made of calabashes.

352 The rest of their furniture consists of small three-legged stools, carved from a single block of wood. They also use small tables with four wooden legs called matoutou, woven from latan [palm] leaves and reeds.

[241] Their gardens, where they plant provisions, are in the woods
344 separated from the place where they ordinarily live. In the midst of the houses there is a large common house [men's house] which they call a carbet. The carbet is always sixty to eighty feet long. They are made by putting large posts eighteen to twenty feet high into the ground. The upper ends of these posts are forked, and they lay a latan [palm] or some other very straight tree on these forks. Upon

701 everyone. They choose old men. These men are as much esteemed for the maturity of their counsel as they are for their extended knowledge of warfare. The old men resign when they realize that they are no longer capable of supporting the burden of their tasks and find it troublesome to undertake the long voyages which are part of their duties. By this resignation they acquire as much honor through frankly [559] confessing their weakness as they would gain through a victory. In order that the respect due them will not be lessened by having too many captains, there is sometimes only one on an island. In Dominica there are two of these captains, who are separated by a great distance for fear that their authority would clash and that their jealousy would degrade them. Their power is limited because they only command in military affairs.

In referring to these captains, Mr. de Rochefort calls them quite improperly generals and admirals, and sometimes even caciques. Neither the Caribs nor most of the French have heard of this latter name.

721 The Caribs have long waged war against certain nations of Europe which I have sufficiently described in the first part of this book. In addition they wage war against the savages in South America, particularly against the Allouagues. The Carib war captains have experience in everything concerning military affairs and have in addition given ample proof of their bravery and courage. They arouse the men to take up arms and set out on a campaign whenever it pleases them. Everyone obeys them in affairs which concern war, but outside of this they are given no consideration.

When one of their captains intends to go to war he holds a drinking party or a general assembly at his settlement. Here the guests enjoy themselves thoroughly with much dancing, in their fashion, and drinking until they almost burst. The old women, drunk as they are, begin to recall the purpose of the assembly, and start out by recounting outrages and wrongs presumably done to them by the enemy. One mourns the loss of her dead husband, another says they ate her father, a mother complains about her son, and a sister about her brother. In brief they give a recital of disordered complaints so extreme that they move the whole assembly to tears, each exciting the other to take vengeance upon their enemies. Then the captain who

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624 were the first fruits of any feast. It was his duty to conduct the war council in one of the carbets; he also had charge of some of the entertainment there.

Two or more war chiefs usually participated in each raid, one of them being chosen head chief, but only for the period of the raid. The head chief sometimes assumed command of the fleet of canoes going on the raid, or he might delegate such command to a younger warrior. The owner of each canoe was leader of the men in his craft; he was called a boat chief and bailed instead of paddling.

554 It will be apparent that rank was not so well defined among the *Carib* as among the *Arawak*. Descent does not seem to have been important either; no mention of it has been found in the sources.[6] Men were prominent because of their military prowess, because of caracoli obtained from their ancestors, or because they were old and full of knowledge. There was a slave class composed of captive women, but their children were free.

681 It is said that during historic times murders were a common occurrence at the drinking bouts. They were avenged by the relatives of the dead person. In case of theft the aggrieved person slashed the shoulder of the thief with an agouti tooth, to mark the crime. The husband punished adultery by beating his wife to death with a club.

574 **Etiquette.**—Each carbet appointed a man to act as host. He provided the visitor with tobacco and a seat. Then the other men of the carbet, dressed in their best, introduced themselves and conversed with the visitor. There might be a banquet, at which everyone drank much. Special hammocks were always provided for visitors, and a woman was assigned to paint them and dress their hair in the morning. To show great friendship, the hosts exchanged names with their guests; in case of intimacy they exchanged presents.

If the cassava provided to a guest were folded, he could have only what he ate. If it were unfolded, however, he could take with him the remnants. The people usually ate in silence and without drinking. Only one man ordinarily spoke at a time; the other men hummed if they approved.

421 **Economic organization.**—Little is known of *Carib* economics. The people used rolls of tobacco as a monetary standard and obtained beads of crystal or greenstone from South America. Land and food products seem to have been held by the village in common. On the other hand, canoes and ornaments were personal property. It is not known how they were inherited.

[6] It has not been possible to substantiate the statement by Gower (1927, p. 33) that descent was matrilineal.